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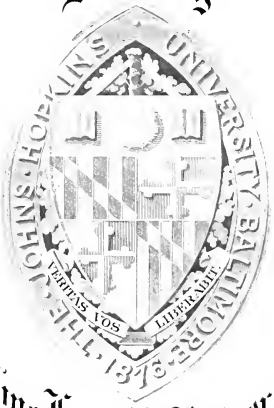

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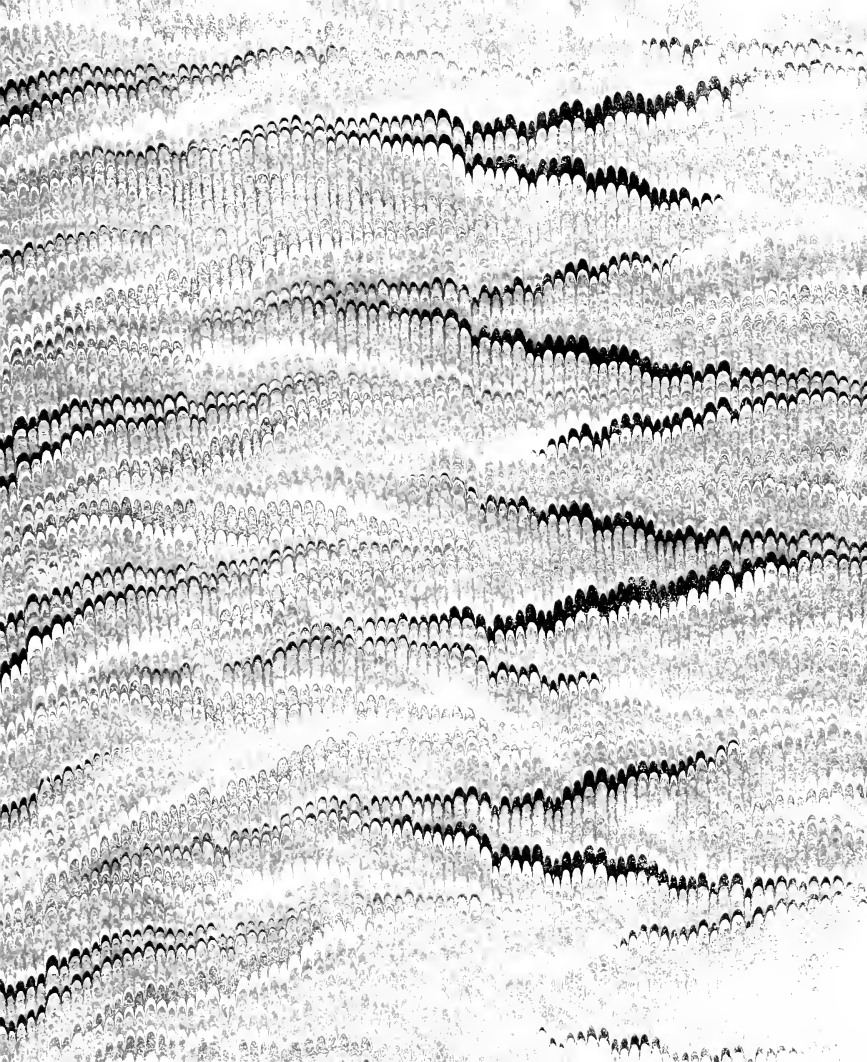

Literature of the Subject.

The literature of the subject of the case constructions of similis and its compounds is ~~very meager.~~ Most of the grammars dismiss the ~~subject~~ matter in a few words. Kühner 2-328 and Bennett App. 223 (Cf. remarks in Teaching of Latin and Greek in the Secondary Schools by same author) have notes of some length. Haase Note 550 to Reisig deals with the subject with considerable fulness and in his Vorlesungen über Lateinische Sprachwissenschaft 2, 134 - 142 a still more extended discussion is found. Madvig Cic. De Fin. 5 - 12 treats the subject for Cicero mainly, and Ritschl Op. 2 - 570 (Rh.M. 7-585) and 579 (Rh. M. 8-159) discusses it for Plautus. Also in Op. 3-261 (Suet.Reliq. Reiff 522) he treats it for the fragments of the early poets. References ~~of less importance~~ are given as occasion requires.

Texts Used.

In this investigation, while for some authors several editions were consulted, the texts mainly or exclusively used are the following. For the fragments of the early poets, Ribbeck's Scaenicae Romanorum Poesis Fragmenta with Müller's Q. Enni Carminum Reliquiae and Bährens's Fragmenta Poetarum Romanorum. For Plautus, the Ritschl edition of Löwe, Götz, and Schöll with constant reference to other recent texts, and for Terence, Umpfenbach and Dziatzko. For Cornificius, Marx; for Varro's Lingua Latina, Müller, and for his De Re Rustica, Keil. For Cicero, Klotz-Müller; for Lucretius, Brieger with Lachmann and Munro. For Vergil, Ribbeck; for Livy, Weissenborn; for Lucan, Hosius; for Silius Italicus, Bauer; for Martial, Schneidewin; for Quintilian, Bonnell; for Juvenal, Hermann; for Tacitus, Halm; for Suetonius, Roth; for Lactantius, Brandt, for Firmicus, Sittl; and for the Vulgate, the editions of Paris, 1862.

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CASE CONSTRUCTIONS OF SIMILIS AND ITS COMPOUNDS.

The familiar construction of similis and its compounds with both the genitive and the dative case is the subject with which this paper is concerned. One way of approaching this subject is through the fundamental meaning of the cases. Thus Weissenborn, in accordance with the original signification of the cases, as accepted by him, conceived of the genitive as giving rise to the similarity, and of the dative as receiving the similarity from without. This method of approach is avoided as both difficult and uncertain. Unsatisfactory likewise is the treatment which, as for instance that of Haase[2], merges the double case construction of similis with the same double case construction of such a group of adjectives as vicinus, socius, amicus, and others, so as to make the same reasoning apply to all of them. For, however much these adjectives may have in common, it seems clear that the same explanation does not apply to the genitive with amicus and the genitive with similis, since the former genitive is objective while the latter is not .

A better method of treatment, it would seem, is to observe carefully the case constructions of similis in a large range of

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(1) See Haase, note to Reisig 550. Cf. Haase page 9 of this paper. Cf. also Gossrau, Lat. Sprachlehre, p. 310 and Kühnast, Liv. Syn., p. 129

(2) Vorlesungen über lateinische Sprachwissenschaft, 2 - 135.

Latin authors of various periods and departments, and, by the usage of these authors, not only to test the various distinctions which have been set up between the genitive and dative, but, likewise, if possible, to arrive at the real difference between the two constructions, a result which, if attained, may in turn throw light upon the double construction of kindred adjectives. This, therefore, is the method pursued in the present investigation, a study which, it is believed, finds ample ground in the following brief outline of views on the question in hand.

The authorities on the subject of the double case construction of similis fall into these classes:

1. Those who note the double construction without remark.

2. Those who note the double construction denying difference in meaning but explaining variation
   (a) as a matter of period
   (b) as a matter of objects involved in the comparison
   (c) as a matter of euphony.

3. Those who note the double construction and affirm a difference in meaning to the effect
   (a) that the genitive denotes inner likeness, the dative outer likeness.
   (b) that similis with the genitive denotes Ebenbild, Abbild, or image, with the dative simple comparison.
   (c) that similis with the genitive is a substantive, with the dative an adjective.
   (d) that the explanation is found in the theory of the cases, the genitive withal being
      (1) objective, or
      (2) partitive, or
      (3) genitive of origin.

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(1) Wolfflin, quoted by Kühnast, Liv. Syn., note p. 125. (2) See note 1 on preceding page. (3) Haase Vorl. 2 - 135 and Hime, Intr. to Lat. Lang. p. 234. (4) Reisig, Syntaxis 566. (5) Weissenborn, quoted by Haase, note to Reisig 550.

The records of the discussion go back to Flavius Caper[1], a grammarian of the second century, who states his rule thus: " Illius similis ad mores refertur, illi similis ad vultum."

Diomedes, under uses of the genitive, writes, "Similis sum tui moribus[2]", and under uses of the dative, "Similis sum tibi figura[3]." Charisius[4] notes the double construction without explanation. Beda[5] in one place repeats the rule of Caper and elsewhere states the matter thus: Similis: sum tui moribus, similis tibi facie[6]." Other references to the construction in the early grammarians add nothing to the statement already given, which has found metrical expression in this form:

"Ille tui similis mores qui servat eosdem

"Ille tibi similis, faciem qui servat eandem[7]."

This old view is not without adherents in later and even in recent years. Weissenborn[8], Reisig[9], Schmitz, Middendorf - Grüter, and Feldman repeat it in their grammars, Ruddiman, Gruber, Heraeus give it qualified approval, and there is a distinct trace of it in no less an authority than Kühnast[10], who says, "Of sensible, visible likeness Livy seems to use the dative without exception", though he holds elsewhere that between the genitive and the dative with similis no sharp lines can be drawn. Antoine, too, may be cited here, who says

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(1) Gram.Lat.,Keil,7-97. Cf.Dräger 1-445 and Drakenborch Liv. 6-13-3. (2) id.1-311. (3) id. 1-313. (4) id.1-108. (5) id. 7-276. (6) id.7-288. (7) Haase Vorl. 2-134. (8) Cited by Haase, note to Reisig 3-617 (9) The exact references to the following grammars need hardly be given.They have all been examined at first hand.(10)Liv.Syn.p.125. Livy uses the genitive very little,but the genitive of outer likeness is found. See table p.34

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that whenever similis in Vergil is construed with the dative, "de externa tantum similitudine agitur."

This traditional distinction was first denied by Vossius[1] about 1600 and he is cited with approval by Drakenborch[3]. Others who deny it in their grammars are Otto Schulz, Zumpt[4], Meiring, Gossrau, Ferdinand Schulz, Dräger, and of course the advocates of other views to be mentioned hereafter.

How groundless this distinction of genitive of inner, dative of outer likeness is, a short exhibit will conclusively show. In making it only instances that seemed certain were included, for sometimes it is not entirely clear whether internal or external likeness is under consideration and sometimes both are involved. The estimates are for similis and its compounds in all degrees of comparison. Cases of the personal pronoun and verum are excluded.

		Genitive	Dative
Cornificius, Lucretius, and Varro.	Inner likeness	3	8
	Outer likeness	11	28
	Ratio of inner to outer	3⅔	3½
Cicero.	Outer likeness	24	12
	Inner likeness	108	54
	Ratio of outer to inner	4½	4½

As the ratios show, in the first group the dative as compared with the genitive shows a slight preference for inner likeness, while in Cicero dative and genitive, as to inner likeness, stand on exactly the same footing.

(1) De Casuum Syntaxi Vergiliana p. 138. This remark, however, is just as true of Vergil's use of the genitive. He uses it only once (Aen. 5-594), but this time it is used of outer likeness. For other references see Haase, Note to Reisig 3 - 616. (2) Dräger 1 - 445. (3) Livy 6 - 13 - 3. (4) Lat. Gram. p. 273 (1865), but on Cic. Verr. 3 - 160 (1830) he appears on the other side. Cf. Antoine as cited p. 138.

Madvig's treatment of the construction may now be taken up. Following Wesenberg, whom he credits with first having given the correct rule, he not only rejects what he calls the worthless rule of the old grammarians about likeness in character and figure, but sets up a new distinction. Noting the varying usage at different periods, he observes that the older writers and Cicero in comparing living beings, especially men and gods, used the genitive with similis, the dative in such cases being so rare in Cicero as hardly to escape suspicion; that in comparing things, however, genitive and dative were indiscriminately used, with the exception that hoc simile illi, ei, superiori (neutro genere) seemed always to be used by Cicero; that after the time of Livy, the dative, almost exclusively used by the Augustan poets, became more and more prevalent in comparing persons. Roby[3] may be compared for a statement very similar to that of Madvig. Munro[4] and Mayor[5] seem to be in accord with him, and Dräger quotes him with approval. As apparently following Madvig more or less closely in their grammars, some of them even making the genitive exclusive with persons, are Gilhausen, Koziol, Meissner, Menge, Putsche-Schottmüller, Goldbacher, and Deecke.

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(1) Cic. De. Fin. 5-12. (2) Cf. Kühner Cic. Tusc. 1-15-34.
(3) Gram. 1317. (4) Lucr. 4-1211. (5) Cic. Nat. Deo. 2-149
(6) 1-445.

[illegible]

[illegible]

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(1) [illegible]
(2) [illegible]
(3) [illegible]

Madvig's remark that the periods of the language are important in studying the construction of similis is well worth attention. However, his observation on the prevalence of the genitive in the older writers in comparing living beings disregards the usage of Varro[1], not to mention constructions in Plautus and Terence to be noted hereafter. And his statement concerning the prevalence of the dative in later Latin, while in general accord with the facts, is scarcely strong enough. For Cicero he makes the substantially correct statement: "The genitive and dative are interchangeable except where living beings are compared, and even in comparisons of persons, which is the special sphere of the genitive, examples of the dative are found.[2]

Madvig, then, apart from rendering the important service of indicating the general range of the constructions with similis hardly does more than to give the ordinary usage of Cicero, and that from an apparently arbitrary point of view. Indeed Haase[3] rejects Madvig's conclusions as superficial and unsatisfactory and Seyffert[4] may be compared for a similar opinion.

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(1) See table p. 34. Varro uses the genitive only once in comparing persons, the dative seven times. Madvig observes, however, (De. Fin. ed. of 1876) that he had not carefully noticed the usage of Varro.
(2) Dräger (1-445) says there are seven such cases in Cic. The table p. 34 shows nine.
(3) Vol. 2-134-142
(4) Cic Lat. 448

During [illegible] period of [illegible] and important
by studying [illegible] work attention.
[illegible] positive in [illegible]
of [illegible] the usage of
[illegible] [illegible] evenge
to be not [illegible] the revolution
of the [illegible] [illegible] with the
[illegible] [illegible]
[illegible] [illegible] role
[illegible] even in compu-
tions of [illegible] [illegible] the positive. ex-
[illegible]
[illegible] [illegible] service
of indicator [illegible] with ability
[illegible] [illegible] of electro, and
from an [illegible] [illegible] lines potente
[illegible] [illegible] satisfactory and sayf-
[illegible] [illegible].

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(1) [illegible] Vanto [illegible] only once in com-
[illegible] [illegible] observer. [illegible]
(2) [illegible] of [illegible] that [illegible] noticed the
[illegible] Vanto.
(3) [illegible] [illegible] in die. The
table [illegible] above mine.

We reach now a view apparently foreshadowed by Ramshorn[1], but first clearly announced by Haase[2], who, rejecting, as has just been said, the conclusions of Madvig, sets up a new distinction. His main results, reached about the same time and independently by Seyffert[3], were followed by Kühner[4], and accepted by Schmolz and Landgraf[5]. Likewise the grammars of Meiring, Menge, Berger, Harre, Doecke, Holzweissig, and Lane are in greater or less accord with the statements of Haase. Since his distinctions are so minute, they must be given with considerable fullness, especially as they are so recent and are sustained by so much authority.

Speaking of such adjectives as vicinus, propinquus, socius, familiaris, amicus, aequalis, par, and similis, Haase says[6], " If these words are construed with the genitive, it is evident that two persons (or things) are considered as belonging together in a pair, and the adjective merely supplies the ground upon which the relation as a pair rests, or the way in which it arises; consequently, with the genitive it is not the intention to express the quality that one object has with reference to another, but the connection of the two which arises from this quality, i.e. their relation as a pair, of which the quality is the condition..... .... On the contrary, with the dative the existence of the quality is really asserted for the first time as a fact not previously present to the mind,

(1) Lat.Gram. 2-320 (1830). (2) Note to Reisig 550 and Vorl.2,134-142.
(3) Cic.Lael. p.488 (2nd.Ed. 1876). (4) Gram.2-328. (5) Note to Reisig 3-621. (6) Vorl. 2-134 f.

[illegible] it is affirmed that one subject has it [illegible] to another without drawing the conclusion that by this means both are joined in a pair for which the presupposed quality constitutes the ground. If, for example, one lives in my neighborhood, and I have reason to assert this as something hitherto unknown, the statement is , vicinus mihi est; the conclusion follows that the distance between us is not great, etc. On the contrary, if I wish to say that, on the ground of our living near each other, we are in the relationship of neighbors, acquaintances, and friends, the statement is, vicinus meus est.... ..... Consequently the dative expresses the perception, the discernment of a quality, the genitive expresses the mutual relation arising from the quality.....

"The same is true for similis and par. If I wish merely to designate relativity and to say that on account of similarity two objects belonging together, form a pair, the one being a copy of the other, the genitive is used; on the contrary, if I just [illegible] this more passive the similarity, and that, too, not in such a way that the two things appear united in a pair, but for the person only in such a way that I can assert the actual similarity, the approximate likeness, the dative is used."

The pair conception expressed by the genitive was the original one, Haase thinks; afterward, with a different meaning, arose the dative, which later extended its sphere. But if the question is under what circumstances, after the difference between the genitiv and dative developed, each case may stand, "it is clear", says Haase, "that with the genitive the similarity must be an evident, actual one, which binds the two subjects together in the relation of original and copy (Urbild und Abbild); with the dativ this is not necessary; here the similarity may be partial, limited to a single point, conditional, problematic, approximate. At any rate it is a similarity which just at the moment is asserted or perceived as a fact, and from which the conclusion is not drawn that the similar objects are related as a pair; consequently, it is a more general and comprehensive method of expression."[1]

The fundamental ground of Haase's rule with some examples of its application are given in another passage, which it may be well to quote. "The explanation founded on the nature of the cases and the only correct one seems to me to be that one which I have already applied to proprius.[2] To begin with, if the genitive is thought of alone, for example, homo est dei, to a correct feeling for language

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(1) Note to Reisig 3-617.
(2) The remarks on proprius are found in note to Reisig 529.

it is undeniable that an inner connection, an actual dependence, of one object upon the other is expressed, which, if not more definitely determined, can, most naturally, at least in this case, convey the idea of possession, while, in other relations of the objects, other ideas can be conveyed. If now that connection and dependence is more definitely determined by the idea of similarity, from the two connected ideas no other relation can arise than that of copy to original, or vice versa; one object, as it were, is repeated in another, and the comparison of the two rests upon inner necessity. Homo est dei similis consequently means:"man is the image of God."

The kind of objects compared when the relation of model and copy may be affirmed Haase defines as follows:"If it is a question as regards the kind of similarity, it is understood, as a matter of course, that the copy must really be of the same kind as the original. This similarity is much more likely to be that of character, for, in the nature of the case, it rarely happens that one object of sense is the image of another. Objects of different kinds cannot be compared in this way, for in this case one is not repeated in another the other, but only in this or that respect may similarity be affirmed." Still when the language is figurative the model and copy relation may, he says, be affirmed of objects that are unlike, as in Cicero dialectics is called the image of the fist.

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(1) "The adjective merely supplies the ground", etc. See first quotation from Haase p. 7. (2) Note to Reisig 3-618.
(3) The passage will be cited in the discussion of Haase's theory.

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(1) "The subjective [illegible] Kant [illegible]
tion from Hamp [illegible]. (2) [illegible] Kant's theory.
(3) The passage will be [illegible] Kant's theory.

As regards the extent of the likeness, Haase proposes that it should exist not only in certain specified respects, but should characterize throughout the objects compared. Still in comparison of character the model and copy relation may be affirmed of partial likeness.[1] For example, "lascivia secundaque gladiatorum ingis quam ducum similis."[2]

To summarize: According to this theory the genitive is used mostly of objects of the same kind, but may be used of objects of different kinds; it is used mostly of inner likeness, but may be used of outer likeness; it is used mostly of complete likeness, but may be used of partial likeness. Moreover, the dative is arbitrary and at the will of the author invades the sphere of the genitive except in a single very limited range.[3] Still further the distinction thus limited really holds for Cicero only, for in Silver Latin the genitive prevails and in Late Latin the dative is dominant. With all these limitations is the distinction worth making?

As if in anticipation of such a question Haase concludes that the distinction he draws is not so readily understood as that of the old grammarians or of Madvig. But in its favor he mentions the fact that for certain phenomena it offers a proper explanation. For instance,

(1) It explains the infrequency of the genitive of outer

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(1) Note to Reisig 3-619. (2) Tac.Hist. 3-76.
(3) Vorl. 2-137. The limitation is that the genitive of the personal pronoun is said always to be used (Note to Reisig 3-619, 620). But even here the dative is found. [illegible]

likeness, since here the similarity must rarely be of such a character as to justify the conception of a pair. On the contrary since inner likeness is not apparent to the eye, but depends upon the judgment, it is much easier to consider two persons as forming a pair, and this, in connection with the fact, that inner likenesses are much more frequently spoken of in literature, accounts for the more frequent use of the genitive in such comparisons.

The fact is that in Cicero in the expression of external likeness the ratio of genitives to datives is $\frac{1}{2}$, and that in the expression of internal likeness the ration of genitives to datives is likewise $\frac{1}{2}$. The figures are,[2]

	External	Internal
Genitive	24	108
Dative	12	54

Haase's theory, then, explains a fact that does not exist.

(2) It explains the combination veri similis, since the probable is the copy of the true. This hardly explains. For in saying that the probable is the copy of the true Haase compares the combination verisimile, probable, with verum, true, and leaves out of consideration veri in verisimile, which is the only thing he is seeking to explain. There is, moreover, a great difference between probability and truth, a difference which the Romans felt as their contrasts between verum and veri simile show.[3] Besides considering the

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(1) Haase Vorl. 2-138.
(2) Excluding the genitive of the personal pronoun.
(3) See note / next page

[illegible] one [illegible] [illegible] [illegible]

very various subjects of which verisimile is affirmed as predicate, the model and copy idea does not seem at all natural. Might it not be asked, too, why, on this ground, the comparative and superlative do not show in Cicero more attachment for veri than the positive? Is not the explanation of verisimile rather this, that the familiar genitive with similis petrified into a formula in this combination?

(3) It explains the constant[2] use of the genitive of the personal pronoun with similis, for each one is his own image[3]. Each one is his own image, to be sure, but the genitive of the personal pronoun occurs when other persons[4] and even things[5] are compared with one's self. May not the construction with the personal pronoun be rather a crystallized expression such as was suggested above for verisimile?

This, then, is Haase's theory, with its grounds, range of application, and claims, as stated by himself. Before proceding to compare his theory with the facts of the language, three general observations may be made with reference to it.

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(1) Haase's explanation is surely in ill accord with Cicero's views as given in Acad. 2-49. Si tale visum objectum est a deo dormienti, ut probabile sit, cur non etiam ut valde veri simile, cur deinde non ut difficiliter a vero internoscatur quidem? postremo ut nihil inter hoc et illud intersit.
(2) Not absolutely constant even for Cicero. Cf. Nat. Deo. 3-47, mihi.. ..... simillimum.
(3) Note to Reisig 3-620.
(4) Cic. Lael. 82.
(5) Cic. Tusc. 1-43,44.

very various subjects of which we take [illegible] in [illegible] of a production.
the model and copy ideas does not seem at all natural. Might it not
asked, too, why, on this ground, the comparatively and superficially
show in Greece more attachment for work [illegible] particular? Is not
explanation of workshop [illegible] more [illegible] positive and
similar production [illegible] for in this world [illegible]

(3) It [illegible] of the petro-
nal [illegible]
his own [illegible] personal [illegible]
occurs when [illegible] high one's [illegible]
day not the [illegible] a [illegible]
tailing [illegible] verbalist?

While, then, [illegible] range of [illegible]
cation, and [illegible] according to [illegible]
his theory [illegible] of observations
may be made [illegible].

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(1) [illegible]
[illegible] gives [illegible] in Aesop [illegible] der Sterne.
[illegible] probed life all [illegible], [illegible] dem [illegible]
[illegible] difficult [illegible] which [illegible]
[illegible] et illud [illegible].
(2) Not absolutely [illegible] Line. [illegible]
..... [illegible].
(3) Note to Pading [illegible].
(4) Cic. [illegible] 89.
(5) Cic. Inno. [illegible].

It would seem strange, that the early Latins in using similis should have had only the conception of two objects as a pair, that only in a later period they should have developed the idea of general similarity and found an expression for it in similis and the dativ , and that in still later times they should have allowed the construction with the dative to obliterate the very distinction it was intended to preserve. However that may be, it is certain, that without the device of the double case construction, they had the means at hand, in the degrees of comparison, for the adequate expression of both these ideas and it is worthy of remark that Varro[1] testifies that the exact conception which Haase contends is expressed by similis and the genitive is given by similis in the sup dative. Itaque qui plura habent eadem, dicuntur similiores: qui eorum[2] accedunt ad id, ut omnia habeant eadem, vocantur gemini, similimi.

Varro may be supposed to be a competent witness as to the force and meaning of the word similis and in L. L. 10 - 3, 4, a passage in which genitive and dative are cited in a significant way, in striking contrast with Haase's fine distinction, he gives just such force and meaning to similis as one would naturally assign to it. "Similis est, quod res plures habere videtur eadem, quas illud

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(1) Haase Vorl. 2-136
(2) L. L. 10-4.

quoius quid simile. Dissimile est, quod videtur esse contrarium huius ..... Sic dicitur similis homo homini, equos equo, et dissimilis homo equo ..... Eo porro similiores sunt, qui facie quoque paene eadem, habitu corporis et filo. Itaque qui plura habent eadem, dicuntur similiores: qui proxume accedunt ad id ut omnia habeant eadem, vocantur gemini, simillimi." In this quotation from Varro attention is specially called to three things. (a) He uses the genitive with similis where the likeness is slight. (b) He changes from genitive to dative, and (c) As is most worthy of note, he uses the genitive in a general comparison (ein Satz allgemeiner Gültigkeit), which is just what Haase says must not be done.

(3) The distinction is highly subjective. All that it is possible to say in the great majority of cases is, that here the conception of model and copy might have been in the author's mind, not that it certainly was there. This subjective character of the distinction apparently finds illustration in the confusing use of terms by those who adhere to it. For instance, with the dative, according to Haase (2-137), the method of expression is more general and comprehensive (die Ausdrucksweise ist allgemeiner und umfassender), while, according to Seyffert (Cic. Lael. p. 488), with the genitive one object is similar to the other in a general and comprehensive sense (Was alicuius

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(1) Note to Reisig 3-620.

(J) [illegible] to [illegible] 5-000.

dilis ist, ist Lieses in allgemeiner und unfassender Bedeutung),
whereas, according to Krebs s. v., Schulthess is saying that with the genitive the similarity itself is general and comprehensive. (Similis mit Genitiv steht da, wo die Aehnlichkeit eine allgemeine und umfassende ist) . The outcome of this appears to be that, if you desire to express general and comprehensive likeness, you will use the genitive; if, however, you desire to express general and comprehensive likeness in a general and comprehensive manner, you will use the dative; but, on the other hand, if you wish to express general and comprehensive likeness in a general and comprehensive way, you will return again to the genitive. This seems less clear than it might be.

We come now to consider Hoesse's theory with the facts of the language.

(I) In doing so we find present instances of simple interchange between genitive and dative without apparent reason for the variation. A good example is found in Lucr. 4 -- 1208.

"Et corrisendo quos serine forte vinili
ferina vim vicit subita vi corrumpitque
tum similis matrem matruae serine fiunt
ut patribus patrio".

A similar shift is found in Cic. Lat. Dio. 2 -- 149. "Itaque solectri

[illegible] linguam non [illegible] solum dicere, phonoeum [illegible], [illegible] corpibus his, quid ad nervos et cor[illegible]ant in cantibus ". In this case Hirzel[1] and Hense[2] describe the change as arbitrary (willkürlich), but Hense[3] regards the last comparison as being less simple and [illegible], as the relative clause shows, and accounts for the genitive in this way. This is hardly an adequate explanation, as Cic. De Or. 2 -- 267 shows. (dicebat) "nostros hominis similis esse Syrorum venalium: ut quisque optime Graece sciret, ita esse inquisitum." Here have the necessary explanatory clause is joined to the genitive[4]. On the supposition that there is no difference between the genitive and the dative the shift in case in these passages is hard to justify.

(II) While an arbitrary shift might have taken place in the preceding passages, some example may now be cited in which the argument requires that the writer should not shift and yet both genitive and dative are used. Cic. Hot. Dec. 1 -- 90: "Ille vero intelligo, cum valuerit Epicurus deos hominum similis esse quam hominis deorum. Quaerere, quid intercedit. Si enim hoc illi placuit, esse illud parvi." Here Hense justifies the dative in the last sentence on the ground that only by its use does the statement secure universal application, and Kühner finds that in this place the genitive is used of likeness in a more definite way, while the dative indicates likeness in quite a general manner. With this example and the explanations given of the variations by Hense and Kühner it is

(1) 2-328 (2) Note to Reisig 3-619. (3) Vorl. 2-139. (4) For a similar example see Cic.De Off. 1-89. (5) Note to Reisig 3-620.
(6) 2-328.

(1) 2-[illegible]. (2) Note to Heading 2-[illegible]. (3) Words. 2-[illegible]. (4) For a mind
lar example see Jic. To 000. 1-20. (5) Note to Heading 3-[illegible].
(6) 2-[illegible].

interesting to compare the following statement in Varro, L. L. 10-4: "Minimum ex duobus constat omne simile, item dissimile, quod nihil potest esse simile, quin alicuius sit simile, item nihil dicitur dissimile, quin addatur, quoius sit dissimile. Sic dicitur similis homo homini." For here the genitive is used in the more general statements and the dative in the particular one, which is exactly the reverse of the usage for which Haase found an easy explanation in the quotation from Cicero.

Another example is found in Cicero. Legg. 1-29: "Nihil est enim unum uni tam simile, tam par, quam omnes inter nosmet ipsos sumus. Quod si depravatio consuetudinum si opinionum vanitas non imbecillitatem animorum torqueret et flecteret, quocumque coepisset, sui nemo ipse tam similis esset quam omnes sunt omnium." It is to be noted, too, that what Cicero here speaks of as the highest likeness is expressed by the dative. Cic. Tusc. 3-23 may also be cited. Aegris enim corporibus simillima animi est aegritudo; at non similis aegrotationis est libido,non immoderata laetitia, quae est voluptas animi elata et gestiens. Ipse etiam metus non est morbi admodum similis.

In Cic Tusc. 1-92 speaking of death it is said: "Quam qui leviorem faciunt, somni simillimam volunt esse." but in id. 1-97 the language is: "Quam ob rem sive sensus extinguitur morsque ei somno similis est, qui nón nunquam etiam sine visis somniorum placatissimam quietem affert, di boni, quid lucri est emori." The superlative, of course, does not account for the genitive in the first sentence, for cf. Cic. Verr 2-2-99 : "Itaque

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(1) Kühner's translation (2-328) seems to disregard the requirements of the argument in making a difference between similis with the dative and similis with the genitive.

[illegible]

[illegible] "Ainsi ex duobus contrariis unus affirmatur, alter negatur, quod [illegible] notat esse simile, quia dicitur sit similis, licet nihil dicitur [illegible] similis, quia addatur, quoties sit 'inferior'. Ita dicitur similis [illegible] homini." [illegible] relative [illegible] geometrical [illegible] and the defect in [illegible] or, [illegible] only the reverse of the usage for [illegible] in the quotation from Ulpian.

[illegible] "[illegible] out of [illegible] nunc sunt [illegible] ignore nunc. [illegible] non indoctiori [illegible] tem antiquiorem [illegible] kennel, sed nono ig[illegible] se tam similis [illegible] motel, too, [illegible] quasi [illegible] by the dative. [illegible] bus similis [illegible] quantitative [illegible] libido, non [illegible] et quot [illegible] ers. Ipse [illegible]

In Ulpian [illegible] "quasi qui [illegible] vio[illegible] non faciunt, [illegible] quage is: "quasi [illegible] illis est, qui non [illegible] Fourthfather quatem affect. Ut ind, quid [illegible] ." [illegible] supernatiuo, [illegible] course, does not account for the [illegible] conference, for [illegible] of. Ulp. Verr. 2-5-[illegible] : "Itaque

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(1) Kinnor's translation (2-222) seems to [illegible] the requirement of the argument in making a difference between similis with the dative and similis with the genitive.

fecit, ut exitus principio simillimus reperiretur."

Under this head of variation in case where the argument requires that there be no difference in meaning one other example may be given, Cic. Leg. 2 -- 50 : "Quo modo autem sunt, ut, si quid cui simile esse possit, sequatur ut etiam difficiliter interposci possit ? deinde ut ne interposci quidem ? postremo ut eadem sint ? .....Et quidem honestis similia sunt quaedam non honesta et bonis non bona et artificiosis minime artificiosa." Here the dative is found throughout, but in Leg. 2 -- 54, where exactly the same subject is under discussion, the genitive occurs. "Sed si satis est ad tollendam cognitionem similia esse multa multorum, cur so non istis contenti, praesertim confidentibus nobis ."

(III) Passing now from the cases in which the genitive and dative interchange in an arbitrary way and from those in which no shift in meaning but only in the sense the shift in construction, we take up those examples of similis with the genitive in which the Herbill idea of Haase is (1) denied and (2) those in which it is practically impossible.

(1) Few examples of the first kind could be needed, but Cic. Or. 220 seems to [illegible] : " Multi enim [illegible] numerosa sit, illi est, similis numerorum, in oratione autem [illegible] constet omnio;

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(1) Cf. also Cic. De Or. 3-47, mihi .....simillimum.
(2) Cf. Cic. Nat. Deo. 2-41. The expression varies, the thought probably does not.

(1) Cf. Jaco. Dic. De Or. 2-47. Nihil .....nihil ignoro.
(2) Cf. Cic. Nat. Deo. 2-41. The expression verbiae, the thought probably does not.

[illegible] dit, dictol [illegible] dile vitium est, [illegible] dici fit, dicendi ita [illegible] t difficile et fluens est oratio." To say nothing of the meaning of [illegible] word, which divides numerous clauses and of the sharp contrast betw[illegible] "dicendi [illegible] numerus" and "[illegible] [illegible] constet oratio", it is certain that Cicero did not [illegible] to confound a style of oratory so [illegible] with poetry as to think it [illegible] that the two should be [illegible] of a [illegible] and song. Another [illegible] of the [illegible], [illegible] [illegible] [illegible], [illegible] [illegible]. Cic. 1 -- 61: " Quoniam [illegible] eo cuique suorum virtutis fructus [illegible], facile vel [illegible], vita omnium [illegible] virtutis virtutis, ut esset facile [illegible]". To distinguish the difficulty involved in [illegible] the Ciceronian of all [illegible], since [illegible] [illegible] of various kinds, a diff[illegible] is given in the [illegible] which [illegible] the strict [illegible] idea.

(f) Some [illegible] [illegible] idea is practically [illegible].

(a) The comparison in [illegible] [illegible], as in Off. 1 -- 89 : " Illa vero [illegible] / [illegible] -dunque, ut id, qui [illegible] [illegible], [illegible] [illegible] [illegible]

[illegible] Div. [illegible] [illegible] [illegible]

(I) [illegible]

genitive by the figure, when compared with a similar place may serve to show that Haase's figurative idea is not necessary to the explanation. The genitive that Haase explains by the figure is found in De Fin 2-17:"Rhetoricam palmae dialecticam pugni similem esse dicebat." The passage to be compared with this occurs in Or. 113:"Cum compresserat digitos pugnumque fecerat, dialecticam aiebat eius modi esse; cum autem diduxerat et manum dilitaverat, palmae illius similem eloquentiam esse dicebat." "Dialecticam aiebat eiusmodi esse" means nothing more than "he used to say that dialectics was of that kind,like that", and since the parallellism shows that "dialecticam pugni similem esse dicebat" means the same thing, the explanation found in the figurative Ebenbild is not needed.

(d) One object is compared with more than one. Haase recognizes the difficulty involved in this kind of comparison from his own point of view, when he says that verisimile is natural, but veris similia, as sometimes found, is readily explained because in cases of undetermined plurality the idea of a pair is not to be expected. De Fin. 4-32:"Nemo enim est,qui aliter dixerit, quin omnium naturarum simile esset id, ad quod omnia referrentur." Nat. Deo. 2-36:"Neque enim,si stirpium similis (natura) sit aut etiam bestiarum, optima putanda sit potius quam deterrima." Tusc. 2-36:
"Illi autem voluerunt nihil horum simile esse apud Lacaenas virgines quibus magis palaestra,Eurotas,sol,pulvis,labor,
militia studio est, quam fertilitas barbara."

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(1) Authorities not agreed as to whether the genitive is in the quotation or in Cicero.

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(3) Automobile [illegible] in the [illegible] in the [illegible].

(IV) Having shown how the dative interchanges with the genitive not only where a slight change in meaning would be of no consequence, but also where the argument does not admit difference of meaning, and having noted that the genitive is found where the Ebenbild idea is either denied or practically impossible, attention is called to an example of the dative where, according to Haase, the genitive certainly ought to stand. The pair exists and the likeness is so striking that the plot of one of the plays of Plautus rests upon it. The sentence is taken from Varro L.L. 10-38: "Nam ut in geminis quom similem dicimus esse Menaechmum Menaechmo, de uno dicimus." Cic. Nat. Deo. 2-138 may also be brought forward, though the example is less strikikg indeed than the one just cited: "Pars (animae) concipitur cordis parte quadam, quem ventriculum[1] cordis appellant cui similis alter[2] adjunctus est in quem sanguis a jecore per venam illam cavam influit."

In concluding one can hardly forbear introducing a quotation from Quintilian, 5-11-30: "Scio quosdam inani diligentia per minutissimas ista partes secuisse, et esse aliquid minus simile ut simia homini, et marmora deformata prima manu, aliquid plus, ut illud, Non ovum tam simile ovo."

Quintilian could hardly have been thinking of Haase, but he evidently knew nothing of the distinction Haase makes. If he had, he

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(1) Left ventricle. See Mayor's note.
(2) Right ventricle. See Mayor's note.

(8) [illegible]

only where a gift is [illegible] to [illegible]

also [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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(7) Less voluntary. [illegible] not.
(8) More voluntary. [illegible] not.

[illegible] word, [illegible] high [illegible] of like [illegible].

Hagenbuch [illegible] specifically [illegible] the limits of the [illegible] and by its failure to explain the construction and [illegible] adjective in a satisfactory way, one [illegible] to objection on the general grounds of its [illegible] and subjective character, [illegible] out of [illegible] which facts of the language, can not be said to have any so [illegible] [illegible] Roman. Dräger[1] and Kühner[2] discuss it.

In [illegible] Hagenbuch's discussion of the subject it is [illegible] noticed how carefully he [illegible] from calling imitatio with the [illegible] adjective, substantive. Indeed, in one place[3], he [illegible] subjective imitatio, as Madvig[4] and Wilkins[5] [illegible] so, and elsewhere[6] he discusses the suggestion as usual [illegible] imitatio [illegible] adjective, [illegible] also Lehrs[7] and Hackman. It is equally easy, however, to notice that, Bill Hagenbuch and others [illegible] follow him avoid calling imitatio with the genitive a substantive, they [illegible] it as [illegible] adjective.[7] Others still not only use the substantive translation, Bild, Abbild, Ebenbild, image, counterpart, like, likeness, but state with more or less caution that imitatio with the genitive is a subjective. For

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(1) 1-445. (2) Antibarbarus 2-525. (3) Note to Reisig 3-618.
(4) Cic. De Fin. 5-12. (5) Cic. De Or. 3-47. (6) Vorl. 2-134.
(7) Vorl. 2-135. Cf. Holzweissig, Menge, Berger, and Lane.

(a) [illegible]
(b) [illegible]
(c) [illegible]

instance, Kühner, who evidently has Haase's distinction in mind, speaking with some reserve, says of adjectives of similarity and dissimilarity and their opposites: "The genitive is used especially when the adjective idea approaches the substantive idea." But later he remarks without qualification: "Similis with the genitve is used by Cicero and the older authors, when it assumes the substantive idea of copy, image."

This brings us to the view, which, without regard to Haase's fine distinction, accounts for the two constructions with similis, by assigning it to a group of words which are used both as substantives with the genitive and adjectives with the dative. Thus Drager says that many adjectives are substantivized and then are used with the genitive or with a personal pronoun. Such adjectives denote friendship, relationship, association, and their opposites. The words aequalis, affinis, amicus, cognatus, contrarius, and par are members of the group, and among them similis is thus placed by Gildersleeve: "similis, like (we ne'er shall look upon his like again)." To the consideration of this disposition of the double construction we now come.

The well known substantivation of adjectives needs no discussion here, the double use and corresponding construction of the words of the group just referred to are not a matter of ddispute, nor need it be denied that similis with the genitive is sometimes a substantive. The question at issue is, whether or not similis with the genitive is always a substantive. The consideration of this question

(1) 2-327. (2) 2-328. (3) 1-444. (4) 359, Rem. 1. Cf. also gleich followed by the dative with meinesgleichen, my like. Thomas's German Grammar, 306-2.

may begin with the citation of some of the better examples of similis as a substantive without a case. The instances are far less common than might be supposed. A good example is found in Cic. Verr. 2-3-155: "Volo, mi frater, fraterculo tuo credas. Consorti quidem in lucris atque (in) furtis, gemino et simillimo nequitia, improbitate, audacia." The same use is found in Cic. Verr. 2-3-162: "Quid isto fore festivius arbitramur, si est tuus natura filius, consuetudine discipulus, voluntate similis." A notable example occurs in Juv. 2-6: "Si quis Aristotelen similem vel Pittacon emit." For other examples of this rare use the editors may be consulted. (May this appositive construction represent a more or less current substitute for the earlier common but now dying or dead genitive with the substantive similis?) The neuter plural of similis without a case is not so common as might have been expected. For example, Cic. Nat. Deo. 1-105 may be cited: "Neque deficiat unquam ex infinitis corporibus similium accessio." There are, however, numerous examples in Quintilian. The neuter singular without a case has not been observed as a substantive except in the well known meaning, likeness, simile, comparison, parallel case. A good example is found in Plautus Amph. 446: "Nil hoc similist similius." Another of many similar examples occurs in Cicero De Fin. 3-46: " Utunturque simili." This neuter form petrified as a substantive with a distinct meaning would seem to indicate a strongly marked tendency to substantivation

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(1) Cf. Cic. Nat. Deo. 1-105 and Verr 2-2-68.
(2) Cf. De Fin. 3-54.

[illegible] with adjective [illegible].

We pass now to some instances of similis with the genitive used as a substantive. Beginning with the substantive similis used with the genitive of the personal pronoun, Plautus Persa 698 is cited as the earliest example:

"Viaticum vidisse hic formam possimilem tui."

Other examples are, Cic. Ad. Att. 8 -- 9 -- 2: "Quanto autem locius illi causae suae confidet, cum vos, cum vestri similes .... gratulantes viderit?", Ad. Att. 14 -- 7 -- 2 shows this construction with a composition: " Et tamen eiusmodi spem habeo, ut et vos istic commodissime solum esse et nos aliquando cum similibus nostri non publicani defessuros:" Cf. Ad. Att. 1 -- 16 -3 "Pensi tamen sibi habent, ... , qui maesti inter suos dissimilis et a nobis sedebant." Also Cic. Phil. 10 -- 5: " Cur semper sui dissimilis defendis?"

Some examples of the substantive similis with the genitive of other pronouns referring to persons may also be given, as Plautus Menaechmi 1. 1. 1. Most. 128 : "Mutantur, ut olim ei de illorum similis emptum." Other instances are Cic. Cluent. 158: "S.

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(1) Cf. Ad Fam. 7-1-4, ad Att. 9-11-4, Verr. 2-3-148, Phil. 3-18.

hoc polliceor omnibus ... me ... vel his judicibus vel horum similibus facillime probaturum." De Fin. 4-49: "Quis igitur tibi istud dabit praeter Pyrrhonem, Aristonem eorumve similes?"

Of examples of the genitives of pronouns not referring to persons with the substantive similis Cic. Ad Fam. 2-16-2 shows the relative: "Nosti enim non modo stomachi mei, cuius tu similem quondam habebas, sed etiam oculorum .... fastidium." And Cic. De Or. 3-208 shows the substantive similis in the neuter plural with the genitive of a pronoun: "Haec enim sunt fere atque horum similia, vel plura etiam esse possunt, quae ... orationem .... inluminent."

The list of examples may close with one in which the substantive similis is used with the genitive of a noun. Cic. Quint. Rosc. 55: "Simillima enim et maxima gemina societas hereditatis est." Here the sense as well as the similar example above (Cic. Verr. 2-3-162) favor the view that similis is a substantive.

The foregoing, as already said, are some of the better examples of the substantive use of similis both without a case and with the genitive. The words "better examples" are used advisedly, for in a matter so subjective what seems a very clear substantive use to one may appear to another in a very different light. And as a matter of fact the dative is found with similis in examples in which its substantive use seems otherwise as distinct as in the cases just cited

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(1) Cf. Cic. Tusc. 1-22, Lael. 50, Phil 3-22.

Upon thinned look at up yourself.

for its substantive use with the genitive . Compare e.g., Cic. Tusc. 5-97: "Atque his similia ad victum ~~xxxiz~~ etiam transferuntur."

Most of the examples are naturally taken from Cicero for he used the substantive similis with the genitive much more than others. Even in Cicero, however, the examples are by no means so numerpus as might be expected. Exclusive of verisimile, which is omitted because of its fixed character, similis with the genitive occurs about 240 times in Cicero. Of these 240 cases 29 have been observed in which the substantive use of similis seemed probable. In these 29 examples of the genitive the personal pronoun occurs 19 times, and of these 19 occurrences 9 are in the orations and 7 in the letters. In Plautus only two examples of the substantive similis with the genitive were found and in Terence none.

While this small number of cases of the substantive similis might be increased indefinitely by another investigator, there are cases in which it is practically impossible that similis with the genitive should be a substantive. Such are cases in which similis with the genitive is modified by an adverb:

Pl. Amph. 442: "Nimis similest mei."

Pl. Mil. 519: "Itast ista huius similis nostrai tua."

Ter. Heaut. 1020:"Tui similis est probe."

Ter. Phor. 501: "Quam uterque est similis sui."

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(1) In Juv. 5-132 and elsewhere similis with the dative looks much like a substantive. (2) Lane (Lat. Gram. 1204), however, says: "In Plautus and Terence similis,the like,the counterpart, and its compounds regularly takes the genitive."

Cic. Quinct. 38: "Quis tam tui, Sexte, dissimilis."

Cic. Cat. 1-5: "Cum jam nemo .... tam tui similis invenirí poterit."

Cic. Tusc. 1-81: "Vita omnium perditorum ita similis."

Cic. Tusc. 3-23: "Metus non est morbi admodum similis."

Cic. Legg. 1-29: "sui nemo ipse tam similis esset", which may be compared with the dative in same construction in the same section:"Nihil est enim unum uni tam simile."

Cic. Off. 1-121: "Non tam potuit patris similis esse."

Other cases in which it is hardly possible that similis is anything but an adjective are certain combinations of a preposition and substantive with similis and its case, such as the following:Cic. Tusc. 5-45: "Videamus ne, ut acervus ex sui generis granis, sic beata vita ex sui similibus partibus effici debeat." Also Cic. Phil.1-5: "Nam cum ..... magis magisque perditi homines cum sui similibus servis tectis et templis nobis minarentur."

Scarcely less clear are cases like the following in which similis with the genitive is parallel with another adjective, the noun being present. Cic. Div. 1-88: "Amphiaraus et Tiresias, non humiles et obscuri neque eorum similes ..... sed clari et praestantes viri, qui ..... futura dicebant. Cic. Brut. 51: "Rhodii saniores et Atticorum similiores." Cic. Phil. 2-66: "Incredibile ac simile portenti est." Cic. De Or . 1-184: "Haec igitur et horum similia

You ought to make a complete survey before they

jura suae civitatis ignoranten ..... pro e cunctis civibus lucem ingenii et consilii sui porrigenten ..... nonne imprimis flagitiosum putandum est?" Leg. Agr. 3-5: "Omnium legum iniquissimam dissimillimamque legis esse arbitror eam quam etc. " Many other examples might be given to illustrate the use of similis with the genitive as an adjective. For, as has been said, relatively very few of them make the impression that similis is used as a substantive. Other examples, however, would not make the case more clear than those already cited, so that the list need not be extended.

It appears that none of the views proposed with reference to the double case construction of similis and its compounds are satisfactory. It remains, therefore, to present in tabulated form (with special remarks when necessary) the usage of a considerable range of Latin authors as to the constructions in question and to draw the conclusion which these statistics yield.

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(1) For instance, it is hard to conceive of dissimilis used as an actual substantive. But cf. Cic. Nat. Deor. 9-11-4.

Fragments of the early poets.

Since the passages are so few, they may be cited in final draught.

Genitive.	Dative.
Naevius (Com.) similis-Ribbeck, 60	
	Ennius (Sat.) similis-Bährens 490, Müller p. 86.
Pacuvius (Trag.) verisimile-Ribbeck 374	
	Lucilius (Sat.) similis-Bährens 232, Müller p. 40.
	Accius (Trag.) consimilem-Ribbeck, 404.
Afranius (Com.) consimile-Ribbeck, 397 similem-Ribbeck, 29	
Novius (Com.) similis-Ribbeck, ~~ZZ~~ 62	
Laberius (Mime) similis-Ribbeck, 124.	

Besides Titinius (Com.) Ribbeck 34 has persimilis but the case is doubtful (formicae).

A word may be added in regard to some of these fragments. For instance, there seems to be no reason to doubt that Cicero Nat. D.1-97

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Lucilius (Sat.)
airilis-Baehrens 388.Muller p. 40.

Accius (Trag.)
comminiscen-Ribbeck 404.

Dative.

Afranius (Com.)
comenitile-Ribbeck 397
airilem-Ribbeck 00

Novius (Com.)
airilis-Ribbeck 00

Laberius (Mime)
airilis-Ribbeck 124.

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A word may be added in regard to some of these fragments. For instance, there seems to be no reason to doubt that Cicero Nat. D.I-9

quoted Ennius correctly[1]. In writing the dative here for an original genitive, to say nothing of the common usage of the older poets, he would have violated his own rule. For he has only one instance of similis with the dative of the personal pronoun (De Or. 3-47) . Cf. Quint. 5-11-30.

Accius, cited by Cicero Nat. Deo. 2-89, is read by the editors,

"Silvani melo

Consimilem ad aures cantum et auditum refert."

But Ribbeck (Frag. 404) has a different arrangement and Georges (Lex. der Lat. Wort. s. V.) cites melo here as an ablative. The dative, however, as Ussing (Pl. Amph. 595), Ritschl (Suet. Reliq. Reiff. p. 523), and Loch[2] (as cited, p. 24) take it, seems more natural. Cf. Neue 1-327. To Accius, likewise, Loch assigns a fragment quoted in Cicero Tusc.2-36 but Ribbeck, Trag. Rom. Fragmenta 1-308 (1897) gives it under the head of Ex incertis Incertorum Fabulis. Both Loch and Ribbeck, however, find the genitive with similis in the fragment, but Baiter and Kayser and Müller-Klotz assign the genitive not to the words of the fragment but to those of Cicero.

In Afranius (Frag. 29 Ribbeck, quoted in the Suetonian Life of Terence) the MSS. do not agree, but the genitive is read in the best MS.[3]

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(1) Cf. however, Müller Q.Ennius pp. 169 and 271 for carelessness of Cicero in quoting. (2) De genetivi apud priscos scriptores Latinos usu. Bartenstein prog. 1880. (3) Cf. Ritschl Suet. Reliq. Reiff. p. 482.

Prose use of similes and related forms

Table showing similes and related forms as used in Pliny the Elder, Cicero, Livy, Quintilian, Tacitus, Suetonius, the Fragments, and Valgate. Cases of the personal pronoun and verb are included.

| | Pliny | | | | | | | | | Cicero | | | | | | | | | | Livy | | | | | | | | | | Quintilian | | | | | | | | | | Tacitus | | | | | | | | | | Suetonius | | | | | | | | | | Fragments | | | | | | | | | | Valgate | | | | | | | |
|---|---|---

Table [illegible] the [illegible] in [illegible] 12 [illegible]

[illegible] proportion [illegible]

	[illegible]				[illegible]			
	Michael	Gabriel	Lucifer	Raphael	Michael	Gabriel	Lucifer	Raphael
[illegible]	20	38	14	50	35	7	7	38
[illegible]	7	3		6		2		3
[illegible]								
[illegible]								1
[illegible]	1							
[illegible]	22	29	8	26	2	2		3
[illegible]	16	6	6	20		0		21
[illegible]				2				2
[illegible]		1		1				1
[illegible]								1
[illegible]				1				
Internal [illegible]	1	3	2	16	1	1		10
Stomal [illegible]	5	38	11		16	11		24
Internal and external [illegible]	22	1	1		1			3

Table [illegible] the [illegible] in which [illegible] as [illegible] of the personal pronouns [illegible] and otherwise in Lecern

	Michael	Gabriel	Lucifer	Raphael
Similes mei		1	2	1
Similes mihi		1		
Similes tui	3	6	5	2
Similes tibi		6	7	
Similes sui	12	1	1	2
Similes suis	12	2	1	
Similes nostri			2	
Similes nobis			2	
Similes vestri		1		
Similes vobis	1			
Similes illi	16	22	1	20
Similes illi se	8	1		8
Similes illis sibi se	13			
Similes [illegible]				1
Similes [illegible]	1			
Similes [illegible]	1			
Similes [illegible]		1	1	1
Similes [illegible] se				1
Similes [illegible]		1		1
Similes [illegible] se				1
Similes [illegible] se				1
Similes tamquam se				1
Similes [illegible]			1	

Prose Use of Similes and its Compounds

[illegible]

[illegible]

	Comparison	Verse	Prose	Sir	Scientific	Critic	Autobiography	Letter	Romance	Total	Plautus	Sir	Scientific	Imp.	Prose	Lucretius	Nat.
Similis [illegible]			4							6	5						
Dissimilis [illegible]			1	1													
Similis [illegible]			1							20	2	1					
Dissimilis [illegible]			6														
Similis sui		1	16	1		2		2		1	1	1	2				
Dissimilis sui			11														1
Similis nostri			2							2							
Dissimilis nostri			2														
Similis [illegible]			8											1			
Dissimilis vestri			1														
Similis [illegible]			1														
Similis [illegible]										2						1	
Similis [illegible]									1	9						1	
Similis [illegible]										1							
Similis [illegible]										1							
Similis veri	4		17		9		2	4	2		5	8	1				
Similius vero				3	1												
Similia [illegible]					1												
Similis [illegible]		12	9		1								3				
Dissimilis [illegible]		4	12										9				
Similis [illegible]			1														
Similis [illegible]			1														
Similis [illegible]			1														
Similis [illegible]	1		3								1	1	3				
Dissimilis [illegible]											2						
Similis [illegible]		1															
Dissimilis [illegible]				1													
Similis [illegible]			1										3				
Dissimilis [illegible]													1				
Similis [illegible]			1														
Similis [illegible]									1								
Similis [illegible]			1											1			
Similis [illegible]								1									
Similis [illegible]			1										1				
Dissimilis [illegible]											1						
Dissimilis [illegible]											2						
Dissimilis [illegible]											1						

Remarks on the usage of individual authors.

Plautus.

Besides the cases shown in the table there are two instances of the genitive in elliptical expressions[1] and two other cases in which the editors read the genitive, though the MSS. show no case at all.[2]

Six verses deserve special mention.[3] They are: Amph. 601, Capt. 582, Men. 1088 & 1089, Mil. 240, and Truc. 504, none of which are preserved in the Ambrosianus. The Palatine recension shows the dative. In all these cases, however, Ritschl read the genitive, regarding this the current construction in colloquial language[4] and the only one used by Plautus[5], and his readings have been followed by most succeeding editors.[6] Engelbrecht, however, (Stud. Ter. 38), Brix (Capt. 116-1884), and Lorenz (Mil. 240-1886) accept Ritschl's views with some qualifications, while Spengel (Phil. 1861-565), Ott (Zs. f. d. öst. Gym. 1871-149), Ussing (Amph. 595-1875), Dräger (Hist. Syn. 1-445), and Fabia (Ter. Eun. 334-1895) are at variance with his conclusions.

It is necessary, therefore, to examine these cases with care, and in our examination of them to keep three things well in mind: (1) that the dative is unquestioned in Ennius, (2) that the dative is the

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(1) Amph. 267 and Asin. 241. These elliptical expressions have been collected in the several authors examined, but they need not be treated here. (2) Poen. 613 and Truc. 507. (3) The Bacch. fragment 8 (Göt. and Schöll) as depending on the grammarians need not be here considered. (4) Op. 2-579. (5) Op. 2-570. (6) Lorenz, Mort. 88 (Ed. 1866) Kühnast Liv. Syn. 125, Lindsay Capt. 116, Brix-Niemeyer Men. 1088, and Loch as cited.

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prevailing construction with the comparative of similis. Apart from verisimilis, sui similior, etc., which, as the stereotyped expressions should not be considered, similis in the comparative is seldom used, so that our material for comparison is limited. It occurs once in Lucretius, in Varro twice, in all three cases with the dative. In Cicero it is found five times, twice with the genitive, three times with the dative, once when persons are compared (Brut. 204) in spite of Cicero's strong preference for the genitive in such cases. And we must remember (3) that there is no MS. evidence for the use of the genitive with the comparative of similis in Plautus. On the other hand in the only three instances in Plautus in which the comparative of similis occurs with a case the MSS. show the dative. The instances are: Amph. 601 "Neque lac lacti magis est simile quam ille ego similest mei." and Men. 1088-9, "Nam ego hominem homini similiorem numquam vidi alterum, neque aqua aquae neque lactest lacti, credi mihi, usquam similius."

In these three cases, then, in view of the facts cited, that the dative with similis is not questioned in Ennius, that the MSS of Plautus show no instance of the genitive with similis in the comparative , and that later the dative with the comparative is the

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(1) Gildersleeve Gram. p. 229. (2) In comparing persons, exclusive of the personal pronoun, Cicero used the genitive 81 times, the dative 9 times. (3) On Mil. 552 the critical note of Götz and Schöll is:aeque (sic A) vel aquae (sic A^2). Even A^2 sustains the genitive no more than the dative. This redundant aeque with the comparative has numerous parallels in Plautus. Cf. Bergck Op. 1-34, Lindsay and Sonnenschein Capt. 700. For a similar comparative standing alone cf. Mil. 528.

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(1) Gildebra[illegible] (2) [illegible]
of the [illegible]
C ti[illegible]. (3) [illegible]
que (ad[illegible]
than the [illegible]
one [illegible]
nolis [illegible]
[illegible].

prevalent construction, there seems to be no good reason for changing the MS. reading. Ritschl's reasons for changing the readings are singularly inconclusive. For example, in Men. 1088 he reads 'hominis' for the MS. 'homini', because the 'tui' and 'huius' of line 1090 demand the genitive in 1088. This reasoning not only disregards the change from the comparative with 'homini' to the positive with 'tui' and 'huius', but also the fact that 'tui' is practically stereotyped in such expressions as we have here, which might in turn easily induce the 'huius', if any explanation of huius were necessary. And, to be sure, Plautus will use only the genitive with similis, if all his datives are changed to genitives. It seems remarkable that in the entire discussion of these passages no one has called attention to the fact that comparatives are here dealt with.

In Mil. 240 the MSS. read "Tam similem quam lacte lacti est." Here Ussing reads "lacti est", the other editors "lactist". The "lacti est" of the MSS. Ritschl and other editors regard as standing for an original "lactis est". But the reasons for considering this another instance of the dative in

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(1) Op. 2-571 and 580.

(2) Ritschl Op. 2-570, Leo. Forsch. 260, Lorenz, Brix, and Tyrrell in their notes.

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(1) Op. cit.

(2) Mitsuoka K. op. cit. in short notes.

[illegible]

(1) With dative Brut. 204, Cato 80, Legg 1-29; with genitive Brut 285. (2) Verr. 2-4-77, Nat. Deo. 1-97, a quotation from Ennius (3) De Fin. 5-62.

(1) [illegible]
(2) [illegible]
(3) [illegible]

[illegible] only two [illegible] . [illegible]

[illegible] "[illegible] ([illegible]) [illegible] ",

[illegible] Truc. 505 [illegible] [illegible] ,

[illegible] ' [illegible] ', [illegible] ,

[illegible] , [illegible] ,

[illegible] should [illegible] [illegible] . [illegible] on the one hand

[illegible] , [illegible] ,

[illegible] . [illegible] .

[illegible] Truc. 505.

[illegible]rence.

[illegible] only two [illegible] . [illegible]

[illegible] Nat. Deo. 581, [illegible] Ussing: "[illegible]

[illegible] ." [illegible]

[illegible] of [illegible] [illegible]

[illegible] Hallidie, [illegible] follows: "[illegible]

[illegible] ." [illegible]

[illegible] , [illegible] ,

[illegible] , [illegible] , [illegible] , [illegible]

[illegible] , [illegible]

[illegible] .

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(1) Cic. Nat. Deo. 1-97. (2) De Or. 3-47 (3) In Capt. 582 Ussing, Sonnenschein, and Hallidie retain 'tibi', and Brix (Capt. 116) also accepts it. In Truc. 505 Ussing reads 'mihi' and Brix (Capt. 116) accepts it.

(1) Ofc. Mat. Pro. 3-07. [illegible]
Heating, Sound and [illegible] Notes. [illegible] (Dept. 1
also accept it. [illegible] Heating Goods [illegible] and Pipe (Dept.
110) accept it.

[illegible]

(1) [illegible] Dress, 950 ([illegible]) [illegible] 20 (Jo[illegible]) [illegible] 2 [illegible] 008 ([illegible] 1007). [illegible] and [illegible] (L.S. Dit. 70) [illegible] (Ver. Ire. 19) [illegible] Ir [illegible], [illegible] to [illegible] Chronology [illegible].

(2) Dudistalo in his [illegible] "[illegible] Ponte". [illegible] [illegible] Ponte, [illegible] Ponte [illegible], [illegible] V. 38. [illegible] Dudistalo [illegible].

(3) [illegible]

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(1) Also Accius fr. 136 (Ribbeck), but the MSS. have 'istius'.
(2) Cf. the notes of Schuckburgh and Gray.

[illegible]

[illegible]

(1) De Acc. et Dat. Usu Terentiano p. 36. (2) As before cited p. 37 (3) Cf. Op. 2-581, where Ritschl speaks of the wholly isolated dative of Eun. III-2-15 as quite surprising. (4) Gildersleeve Gram. 100-2, Note 2.

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(7) De Acc. [illegible]
(8) Op. C-[illegible]
detive of [illegible]
Chem. LCO-2, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

(1) cf. Sonnenschein Rud. 728, Bon Mus 290, 733, 883.

[illegible] Nicholas [illegible], [illegible] [illegible] [illegible]

[illegible] omitted, has been noted [illegible]. [illegible] is, however, one [illegible] of such [illegible]. It is found in Cic., 1 - 144: "[illegible] Pullo [illegible], adiuvavit, [illegible] valetudinis non tam nocuit nobis similis [illegible], quam [illegible] nos." In this sentence it is not hard to understand potris which [illegible] from the preceding [illegible]. And so in our passage, while it is not so easy to supply the omission as in the [illegible] from Cic. no, still it is not difficult to understand nihil nocuit. The word involved in the same [illegible] form. The [illegible] nocuit, although, found in the [illegible] Dunkel and Rhodes, though it is [illegible], it is to be [illegible], since it is [illegible] in [illegible]. [illegible] parallel construction in Cic. no.

Lucretius.

As regards the [illegible] of [illegible] - 414 [illegible] 5 - 1060 [illegible] quid [illegible] construction of 4 - 412, it [illegible] not [illegible] no 1 - 160 and Dräger 2-29 [illegible] of comparison = atque, which [illegible] this [illegible], but it is hardly [illegible] on the 4 - 412, while in 5 - 1060 it is [illegible] impossible[2].

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(1) Cf. Cic. Tusc. 5-9. See Kühner 2-636 and Dräger 2-29.
(2) The et connecting two objects with similis is often not any more comparative than -que in such a construction as Livy 10-28-1. "haudquaquam similis pugna in dextro laevoque cornu erat."

(b) [illegible]

(c) The [illegible]

more comparative [illegible] 10-08-1.

"Ten [illegible] airlift [illegible]"

Vergil.

It is to be noted that Vergil uses the genitive with similis only once. It is also worthy of remark that of the eighteen datives with similis seven of them are datives of the present participle.

Livy.

It is to be noted that only six genitives are found in the two decades examined (I-X, XXXI-XL) and that five of them occur in the first three books of the first decade. The other is found in Bk. XXXI, similis prodigii. But before Livy the genitive is constant in such expressions as monstri, portenti, prodigii similis, and the influence of the earlier construction is perhaps felt here.

On the contrary, it must be observed, as evidence of the declining genitive, that Livy uses portento similis twice, both times in the first decade. The decline is further marked by the fact that Livy twice uses similius vero for the hitherto constant veri, both times in the first decade.

Bk. X-28-1 "haud quaquam similis pugna in dextro laevoque cornu erat" shows a -que which seems to be no less comparative than the comparative et. Cf. remarks on the usage of Lucretius.

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(1) The percentage of genitives, however, is about the same in the two decades.

Vergil.

[illegible]

Ibis.

[illegible]

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(1) The [illegible] of [illegible], [illegible], in [illegible] the [illegible] in the [illegible].

Silius Italicus.

The present participle in the dative occurs five times with similis. Cf. Vergil's use of the present participle with similis.

Martial.

Martial 1 - 109 and 7 - 87 are both cited for similis in the sense of 'likeness' followed by the accusative in apposition. For discussion and references see the editors on Juvenal 2 - 6.

Tacitus.

As substantive with the dative similis is found in Hist. 3 - 83: "juxta scorta et sortis similis." On the other hand, the only genitive is found in a passage in which the comparative coloring is, to say the least, distinct. Hist. 3 - 76: "lascivia socordiaque gladiatorum magis quam ducum similes". The earlier distinctions have vanished.

Juvenal.

Resembling a substantive with the dative similis is found in 5 - 132 and 8 - 53, whereas the only genitive (sui) is used with dissimilis as an adjective.

In 2 - 6 is found similem as a substantive in the sense of 'likeness' followed by the accusative in apposition. (Mart.

1 - 110, 7 - 87, Statius Silv. 3 - 3 - 201 are cited as showing this later and unusual construction.)

Suetonius.

Of the ten datives one is a present, one a perfect participle.

Lactantius.

The solitary genitive is found in 2 - 4: "Cum aves ipsae..... ..... simulacris fabre factis, id est, hominum plane similibus, insidant." The full text is not at hand; without it a discussion is impossible.

The Vulgate.

Dissimilis with ab and the ablative occurs once. Dan. 7 - 19: "Post hoc volui diligenter discere de bestia quarta, quae erat dissimilis valde ab omnibus et terribilis nimis."

Some cases of interchange between genitive and dative of pronouns are worth noticing. Here there is no distinction made between the cases.

Gen. 2 - 18: "Faciamus ei adjutorium simile sibi."

Gen. 2 - 20: "Adae vero non inveniebatur adjutor similis ejus."

Eccli. 12 - 20: "Omnis caro ad similem sibi conjungetur, et omnis homo simili sui sociabitur."

Eccli. 45 - 7: "Excelsum fecit Aaron fratrem ejus et similem sibi, tribu Levi."

The dative of the participle occurs with similis once.

Some of these adjective descriptions of style were written
by [illegible],

A glance at the table shows:

(1) That the dative with similis runs through all periods and departments of the language.

(2) That the genitive with similis (except in set phrases) practically belongs to the earlier periods of the language.

(3) That the genitive with similis is practically excluded from the higher forms of poetry.

(4) That the genitive with similis prevails very largely in the comic poets, equals the dative in the unformed style of Cornificius, falls much behind the dative in the struggling style of Lucretius, makes a fair showing in the crude style of Varro, and in Cicero, who uses the genitive far more than any other writer except the comic poets, it is relatively much more frequent in those writings which have much in common with the conversational language (i.e. in the warm, personal, orations and letters) than in the rhetorical and philosophical works. The conclusion would seem to be that, while similis with the dative is a natural construction in all periods of the language, the genitive is used mainly in periods and departments which mark it as an inheritance from the common speech that passed

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(1) Tables are very incomplete for poetry to be sure. Cf., however, Wilkins on Cic. De Or. 3-47, who finds only two examples of the genitive in the Augustan poets. Verg. Aen. 5-594 and Hor. Sat. 2-1-3. Cf. also Madvig Cic. De Fin. 5-12, Roby 1317, and Harkness 209.
(2) For Cicero as "antiquated" see Teuffel 1- p. 250.

into the literary language, suffered an early decline, and finally fell into disuse.

The origin of the construction of similis with the genitive is probably to be sought in the familiar combination of similis with the genitive of the personal pronoun. For it is a most noteworthy fact that, while the dative supplants the genitive everywhere else (a partial exception being found in verisimile) the combination of similis with the genitive of the personal pronoun, with only sporadic instances of the dative, persists through every period and range of the language. In the nature of the case, similis with the personal pronoun is an easy, familiar, colloquial form of speech. And so exclusive of similis sui (which in view of the person of sui and its frequent reference to non-personal objects is manifestly less colloquial than the other persons of the personal pronoun) similis with the genitive of the personal pronoun occurs 17 times in the orations of Cicero and 13 times in the letters, while in all the other writings of Cicero it is found only five times. Likewise, in the comic poets the construction is found 8 times, while in all the other poetical authors examined it occurs once only, and that in a

superheated personal passage, Lucan 6 - 244.

Moreover, in many of these combinations similis is used without a substantive, that is, similis is used as a substantive. Indeed in Cicero, of the 29 examples of the substantive similis with the genitive, 19 are genitives of personal pronouns.[1] Used as a substantive similis would naturally be construed with the genitive, as in Plautus, Persa 698: "Videor vidisse hic forma persimilem[2] tui", "the very image of you." Here, then, we probably have the origin of similis with the genitive. It began in combinations of a substantive similis with the genitive of a personal pronoun. The substantive similis thus taking first the genitive of the personal pronoun, would then easily take the genitive of other pronouns referring to persons and the genitive of personal names, then the genitive of names of things, and meanting the construction of the non-substantive similis with the genitive would be a further ~~easy~~ easy extension. And, as a matter of fact, it is found that the substantive similis with the genitive seems to be used mainly with personal pronouns, less frequently with other pronouns, and rarely with names of things.

This view that similis with the genitive is colloquial

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(1) Cf. p. 29.
(2) Cf. for image so used Plautus, Cas. 515, Nunc amicine anne inimici sis imago, Alcesime, mihi sciam.

finds striking confirmation in reading the passages in Cicero in which, according to Landgraf, marks of the common speech are found. For, considering the relative infrequency with which both the colloquialisms of Landgraf and similis with the genitive occur, it will be found that they are found together with surprising frequency. A few instances may be given.

Landgraf and Wölfflin assign diminutives in -culus to the common speech. Cf. with this statement Cic. Nat. Deo. 1-123: "Neque enim tam desipiens fuisset, ut homunculi similem deum fingeret", and Or. 67: "Nisi quod versiculi sunt, nihil est aliud cotidiani dissimile sermonis." Verr. 2-3-155: "Volo, mi frater, fraterculo tuo credas. Consorti quidem in lucris atque (in) furtis, gemino et simillimo nequitia, improbitate, audacia." In the last example likewise in asyndeton, which Landgraf (324) mentions as a mark of the common speech.

Landgraf (322) assigns minus minusque to the common speech. Cf. with this statement Cic. Phil. 1-5: "et cotidie magis magisque perditi homines cum sui similibus servis tectis ac templis urbis minarentur."

The expression tela texere was not noticed in Landgraf's

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(1) Blätter f. d. Bayerische Gymnasial- und Real Schulwesen 1880.

(2) Phil. 34-153. Cf. Teuf. 2-214-9.

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The expression tela texere was not noticed in Landgraf's

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(1) Blatter f. d. Bayerische Gymnasial und Real Schulwesen 1880

(2) Phil. 34-155. Cf. Teut. 2-214-9.

list of colloquialisms. It is found in Plautus, however, (Pseud.400) and surely has the tone of common speech. With this compare Cic.De Or. 3 - 226, where similis is substantive: "quanquam ea tela textitur.. ....., ut eorum civium, quos nostri patres non tulerunt, , ut similes habere cupiamus." In tela textitur is the alliteration, too, which Landgraf (329) likewise assigns to the common speech.

Other illustrations of the company similis with the genitive keeps need not be given here, since it is intended merely to indicate the argument, which might, however, well repay further consideration.

Finally, from another point of view, a still more striking confirmation of the correctness of the view that similis with the genitive is an extension of a colloquial use of which similis with the genitive of the personal pronoun is the germ, is found in the fact that this view is easily seen to explain the partial truth contained in all the other views that have been advanced on this subject.

First, there is the theory of the old Latin grammarians that the genitive is used of inner, the dative of outer likeness.

Taking into account the genitive of the personal pronoun with similis this is true, the reason being that, in the nature of things, the comparison would usually be made in view of likeness in character. So in our language 'the like of you' etc, is used of likeness in character.

Then, too, Madvig's distinction for Cicero, that the genitive is mainly used of persons, is just what would be expected in view of the fact that the construction was in its origin personal.

Haase's explanation, also, that similis with the genitive means 'Ebenbild', 'Abbild', 'imago' is largely true, if limited to this construction in its original form of similis with the genitive of the personal pronoun. Used with such a genitive similis is often equivalent to Ebenbild.

Likewise, the single remaining theory, that similis with the genitive is a substantive ~~similis~~, finds its basis in the original construction of similis with the genitive of the personal pronoun, in which, when the substantive was omitted, similis itself was used as a substantive. Cf. the example in Plautus Persa 698:

"Videor vidisse hic forma persimilem tui."

This, then, is very probably the true statement of the case

with reference to similis as construed with genitive and dative. The construction with the genitive had its origin in the colloquial use of the substantive similis with the genitive of the personal pronoun. This easily extended to the genitive of other pronouns referring to persons, and to the genitive of the names of persons, and finally to the genitive of the names of things, while, in the process of extension, the genitive came to be used with the adjective as well as with the substantive similis. The construction with the genitive reached its highest point in those works of Cicero, which in their warm, personal quality stand nearest to the common speech. After Cicero, however, the dative, which, as the normal construction, was used from the earliest times, replaced, under the influence of poetic usage, the old and colloquial genitive.

There was, however, a period, specially represented by Cicero, in which both genitive and dative with similis were in common use. Within this period, when, on the one hand, the substantive nature of similis is prominent, the preference for the genitive practically excluded the dative, and, on the other hand, when the adjective nature of similis is stressed, as by the comparative degree, the tam ...., quam correlation, or the exclamatory quam, the

(1) For the influence of the poets in a general way in producing the literary language from the common speech cf. Wölfflin Philol. 48 - 49. Cf. Teuf. I pp 200 and 411 and 2. pp [illegible]

dative is very distinctly preferred. Between these extremes there is a wide middle ground in which genitive and dative are used with similis no perceptible difference in meaning.

It may be worth while to add that a careful examination of the orations and philosophical works of Cicero serves to show that the relative position of words has no influence on the case construction. Since the two objects compared, similis, and the verb, where there is one, are all concerned in the arrangement, the order varies very much, but the arrangements more frequently occurring are common to both genitive and dative.

Special treatment of the compounds of similis is not necessary. The table, page [illegible], shows that the compounds follow the construction of the simple adjective.

A glance at the table on page [illegible] will show how very rarely similis is used with other constructions than the genitive and dative. Several of these constructions, as similis ac, et si, ut si, tamquam si, and others are found only once.

Life.

Thomas Madison Jones was born near Doe Hill, Highland Co., Va., August 4, 1860. He attended the public schools of his county for several years, but most of his early education is due to James W. Johnson, a teacher totally blind from birth, under whose care for nine months he received invaluable training. In 1885 he became a member of the Baltimore Conference of the Methodist Episcopal Church, South, and in 1891 went to Randolph-Macon College as a student at the age of thirty one. He graduated with the degree of A. B. in 1894, and the following year taught in Randolph-Macon Academy at Bedford City, Va. He was a graduate student of Latin, Greek, and German at the Johns Hopkins University for the years 1895 - 1898, holding a University scholarship in Latin in the last year of his residence and being recommended by the department of Latin for appointment to a fellowship for the following year. For the next two years, 1898 - 1900, he was Professor of Ancient Languages in Emory and Henry College, attended the University of Chicago in the summer of 1900, and since June 1900 has been Professor of Greek and German in Randolph-Macon College.

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degree of A. [illegible] Martin, [illegible] a graduate student of Martin, [illegible] for the years 1960 – 1963, [illegible] in Martin in this last year [illegible] department of Math [illegible] for the following year. For the [illegible] 1960 – 1962, he was Instructor of Student Employee in Library [illegible] College, [illegible] Math Club [illegible] been Instructor of [illegible] 1960, [illegible] Math [illegible] .